

5-1-1987

Que Ondee Sola- May 1987

Lourdes Lugo

Follow this and additional works at: <https://neiuvc.neiu.edu/qos>

Recommended Citation

Lugo, Lourdes, "Que Ondee Sola- May 1987" (1987). *Que Ondee Sola*. 129.
<https://neiuvc.neiu.edu/qos/129>

This Book is brought to you for free and open access by the NEIU Archives at NEIU Digital Commons. It has been accepted for inclusion in Que Ondee Sola by an authorized administrator of NEIU Digital Commons. For more information, please contact neiuvc@neiu.edu.

The 10th Annual
PEOPLES PARADE



Los "Indocumentados" y el Militarismo
Students, Faculty, Staff Pay Tribute to
Ben Coleman

Dr. Ben Coleman
Scholarship

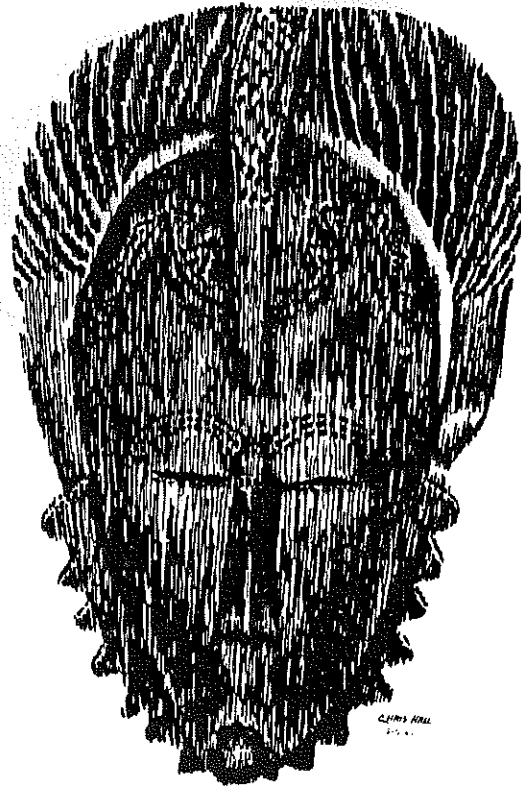
Students, Faculty, Staff Pay Tribute to Ben Coleman

This past April 3rd, during the Fourth Annual Puerto Rican Cultural Week, the **Union for Puerto Rican Students (UPRS)** paid tribute to Dr. Ben Coleman, a well respected member of the Foreign Language Department, who suffered a severe stroke in November of 1986. In the past, Dr. Coleman has supported the many challenging endeavors of the **UPRS** and **Que Ondé Sola (QOS)**. He has also helped many students at Northeastern Illinois University. Dr. Coleman has been very active in the Mexican Caribbean Studies which is now an approved minor studies program.

The entertainment at the luncheon was provided by the Morivivi Cultural Group, who performed several songs. Following Morivivi's presentation, Dr. Galassi, from the Foreign Language Department and Dr. Angelina Pedroso spoke on behalf of Dr. Coleman. Both expressed how Dr. Coleman has always been a warm human being, and was always willing to help students at UNI. Dr. Pedroso explained how Dr. Coleman was very interested in the history and culture of Puerto Rico, and dedicated to helping the Puerto Rican community.

After Dr. Pedroso spoke, Julia Salgado, President of the **UPRS**, presented a plaque for Dr. Coleman to Dr. Galassi. Along with the plaque, Julia presented a letter from Professor José López, the director of the Juan Antonio Corretjer Puerto Rican Cultural Center, who was unable to attend the event. The letter stated that on behalf of the Juan Antonio Corretjer Puerto Rican Cultural Center a \$250.00 scholarship will be awarded to anyone presently studying Afro-Caribbean studies at UNI. Further details will be provided in the June issue of **Que Ondé Sola**.

The **UPRS** would like to thank Dr. Galassi, Dr. Pedroso and the Morivivi Cultural Group for their participation in this program. Our special thanks to the Juan Antonio Corretjer Puerto Rican Cultural Center for the scholarship program they will be offering to UNI students in honor of Dr. Coleman.



10^{mo} DESFILE DEL PUEBLO
BANQUETE ANUAL
SABADO, 9 de MAYO
PALM TERRACE
1250 N MILWAUKEE AVE

Week of Cultural Reaffirmation

During the week of March 30th to April 3rd the **Union for Puerto Rican Students** held its 4th annual celebration of Puerto Rican Cultural Week. There were film presentations, exhibition tables and a cultural event honoring Dr. Ben Coleman.

The film presentation featured such films as *Manos a la Obra*, *The Oxcart* and *Julia de Burgos*. *Manos a la Obra*, a recently released film dealt with the different economic models established in Puerto Rico since the 1920's. The film focused on Puerto Rican migration to the US and its effects on the island. But the film placed special emphasis on Operation Bootstrap, a light industrial economic model established in Puerto Rico during the 1930's. *The Oxcart* was based on the novel of the same name by Enrique Laquerre and is about the Puerto Rican migration from the country side to the large cities. Finally the film entitled *Julia de Burgos* was a short biography on one of Puerto Rico's most prolific poets. She lived during the 1930's and was well known for the duality of her poetry. Latin American critics always have praised her poetry because of its progressive themes, militancy and patriotic passion.

Puerto Rican Cultural Week was a great experience for the **Union** as well as the students on campus. They were days of Reaffirmation, of cultural identity and positive national sentiment. Among the many activities was an exposition of Puerto Rican talent, art and creativity. The students also were offered a "taste of Puerto Rico" with the sale of traditional pastries made by cooperating students. The **UPRS** information table was filled with curious people asking about the origins of artifacts that dated back to the 1800's. Paintings sketches and copper relief etchings by Puerto Rican Prisoners of War Adolfo Matos and Elizam Escobar were also on exhibit.

To close the week, the **UPRS** sponsored a luncheon honoring Dr. Ben Coleman of the Foreign Language Department. Over 50 students and faculty members participated in this tribute to Dr. Coleman.

Once again, the **Union for Puerto Rican Students** demonstrated its capability to organize and mobilize the students. The students' enthusiasm, interest and outgoing efforts showed that the students really are interested in bringing more relevant activities to this campus.

The **Union for Puerto Rican Students** would like to thank the Puerto Rican Cultural Center for allowing us to exhibit the valuable artifacts that were displayed during the Cultural Week.

We would also like to thank all the students who helped organize our Fourth Annual Puerto Rican Cultural Week.



Que Ondee Sola is published at Northeastern Illinois University. The opinions expressed in *Que Ondee Sola* do not necessarily reflect those of the administration. Responsibility for its contents lies solely within its staff. We appreciate and encourage any and all suggestions or contributions.

QUE ONDEE SOLA
meets every Tuesday
at 12:20 Room E-041
across from the Game Room

Editor Lourdes Lugo
Co-Editor Yvonne Diaz
Staff . . Julia Salgado, Diana Reyes
. Myrta Reyes, Hector Rodríguez,
. Erica González, Lesly Cruz,
. Evelyn Lamboy, Anita Mélenlez,
Carmen Alvear, Aurelio Huerta, Jr.

Glorious May 19th

—alberto rodríguez

Truly great leaders are those whose ideas transcend their own life time and provide future generations with a vibrant guide to action. On May 19th revolutionaries commemorate the birth of two such men and the end of life of another. To this day, these men continue to serve as beacons of guidance to the worldwide struggle against imperialism. As our own movement for national independence endeavors to bring to genesis a tangible and steadfast union of its forces, the concepts of unity affirmed by Malcolm X, Ho Chi Minh and José Martí are of continual importance to us.

On May 19th, 1925, the man known to his people and the world as Malcolm X was born. Malcolm X was truly a dialectical thinker because his concepts of the struggle for Black emancipation were in constant evaluation and analysis. It was this dialectical method of thinking which propelled him beyond those who he once praised and left behind others who once paid homage to him, but were unable to change when the struggle demanded.

Malcolm X's political experience was one of striving for unity. Although he was a Muslim and recognized Islam's influence in his subjective change, he felt the need to develop a political movement which would



MALCOLM X
BORN; May 19, 1925



HO CHI MINH
BORN: May 19, 1890

organize the New Afrikan masses based on their objective conditions of oppression.

While Malcolm X was unwavering in his criticism of reformism, legalism and pacifism within the struggle, he never ceased in calling for unity. His unitary spirit was demonstrated countless times by his calls for a dialogue between the incipient black revolutionary movement and the civil rights movement.

In his quest for unity Malcolm X traveled abroad and met with all the great revolutionary leaders of Afrika. In these encounters he called for the union of emerging independent Afrikan nations. Furthermore, he articulated the need for Afrikans to unite with their exiled brethren in North America.

Malcolm X's principles of unity based on non-sectarianism, political and religious tolerance, a united front of human rights and internationalism, live on today in the New Afrikan masses' fight for liberation.

In a small village in Viet Nam, Nguyen Sinh Cung was born on May 19th, 1890. The world would come to know Sinh Cung by one of his many pseudonyms—Ho Chi Minh. At an early age Ho Chi Minh was forced

(continued on 8)

Los "Indocumentados" y el Militarismo

La cuestión del militarismo y su desarrollo en los E.E.U.U. se está convirtiendo día a día en un punto de gran importancia en la agenda política del país, los E.E.U.U. se ve empujado más y más a establecer un sistema de defensa que le asegure la continuidad de su poder y su imposición a través del mundo. Equitativamente se ha creado toda una propaganda de histeria sobre la supuesta *amenaza comunista*, basándose en historietas de cobardes que huyen de cambios sociales o su pérdida personal de propiedad. Por otro lado, se ha propagandizado una falsa imagen de la entrada *ilegal* de personas tercermundistas a los E.E.U.U. Si se estudia cuidadosamente ha sido específicamente contra las personas de Centro y Sur América, pero particularmente contra los ciudadanos mexicanos. Cuando la Migra se tira como aparato represivo a arrestar a los *indocumentados* que en su mayoría son latinoamericanos, estos son sujetos a una serie de abusos y acusaciones que van de insultos racistas a abuso físico. En su mayoría estos *indocumentados* son extraditados a sus países de origen respectivamente. Tanto la policía local como la Migra al igual que la Guardia Nacional y en muchos casos el ejército americano han sido activos partícipes de estos ataques y abusos. Es sumamente irónico y es el colmo de los insultos leer que el Servicio Militar está reclutando a los *indocumentados* para el ejército y más allá, que le garantice obtener residencia en el país, sin problema alguno. En otras palabras para obtener residencia en los E.E.U.U. sólo hay que arriesgar su vida. Cabe aquí hacer una asimilación que verifica el hecho. Ciertamente que para obtener residencia en los E.E.U.U. o la ciudadanía hay que pagar un precio de sangre, este es el caso de los puertorriqueños. A los puertorriqueños se les impone la ciudadanía americana en 1917 porque necesitaba concretizar su ejército para continuar su participación en la Primera Guerra Mundial. Desde entonces, le ha costado al pueblo puertorriqueño un saldo de **75,000 vidas** batallando en guerras americanas, en las cuales Puerto Rico, como nación jamás ha tenido una participación directa. Este es el mismo precio que les está pidiendo a otros pueblos latinoamericanos.

De acuerdo al Coronel Sánchez, responsable del Destacamento 1-12 del Sistema del Servicio Militar Obligatorio de los E.E.U.U., los jóvenes *indocumentados* que no se inscriban incurrirán en un delito federal; por otro lado alega que no hay servicio militar obligatorio y que *por consiguiente ningún joven debe de temer a ser enrolado en el ejército si se presenta al Servicio Selectivo para cumplir con el requisito de inscribirse*. Insiste el Coronel: *No hay Servicio Militar Obligatorio y el hecho de inscribirse en el Servicio Selectivo no tiene nada que ver con el servicio militar. Para cualquier eventualidad militar, sobran voluntarios*

en todo el país y de todas las fuerzas estadounidenses. Esto es claramente una contradicción, si hay tantos voluntarios ¿cuál es la necesidad del Servicio Selectivo? Aún para llevarlo al extremo de la contradicción dice sobre aquellos jóvenes que rehúsen a inscribirse: un joven que no se inscriba en el Sistema del Servicio Militar Obligatorio se arriesga a ser procesado como criminal, con una multa de hasta 250 mil dólares y una sentencia de cárcel hasta de 5 años, o ambas cosas.



En ningún momento se garantiza el bienestar de los jóvenes, al igual que no hay un compromiso concreto de que se les asegure residencia a estos jóvenes y aunque lo hubiese ¿cuál sería el costo? Alega el ejército que estos son períodos de *paz*, ¿Paz en donde? ¿Cómo se explica la presencia militar y los ataques guerristas que han ocurrido en los últimos años, comenzando con Granada, Libia, Afganistan, Nicaragua, Honduras, El Salvador, Guatemala, etc., en este período de *paz* que alega el ejército, donde el mismo ha perdido miles de vida?

No se engañen los jóvenes, los *documentados*, ni los *indocumentados* el Servicio Militar es un frente del ejército, cuyas promesas quedarán sin cumplirse. El Servicio Selectivo es una falsa. No se dejen engañar con falsas promesas, no den sus vidas por vivir en un país donde se les considera a usted y su pueblo como ilegal.

Citas tomadas de: *La Raza*, Del 15 al 21 de abril de 1987, Chicago, Illinois Num. 923.

¡Pitirre!

Por: JOSE DE DIEGO

Cada guaraguao tiene su pitirre

*Una cruz negra en el fondo del cielo sus brazos extiende
y en círculos lentos
desciende*

*Estrechan al monte, de cumbre a ciemientos,
las raíces torcidas
de una ceiba fecunda y pomposa,
que esparce a los vientos
ingrávidos copos volátiles de algodón de rosa.*

*Entre dos de sus ramas floridas
salta un pitirre custodio del nido que posa.*

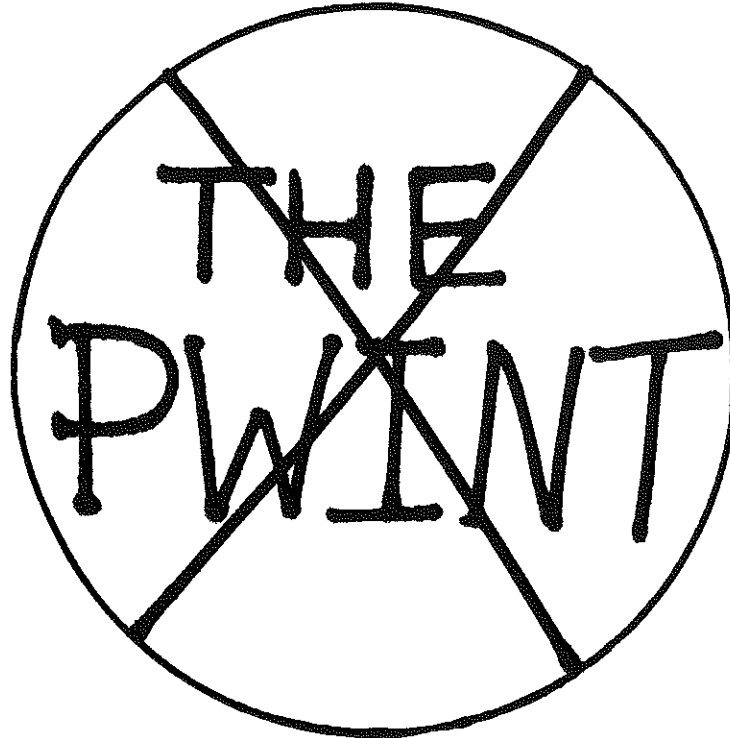
*La cruz se alargaba
sobre los brazos batientes y, encesa
de lumbres de oro la pupila brava,
el guaraguao inquiría en las sombras del monte su presa...*

*Súbito un grito el aire atraviesa....
Lleva erigida del pitirre la punta sutil de un florete
y ¡pitirre! resuena su grito,
cada vez que el audaz pajarito
como una rígida flecha al cuello del monstruo acomete.*

*Denso, enorme, mudo,
girar no puede en su torno el feroz carnicero;
de su turbión de aletazos al ímpetu rudo
escápase en vívidas fugas el raudo guerrero,
hasta que le hunde en los ojos dos veces el pico de acero
y dos veces ¡pitirre! proclama triunfante su clarín agudo.*

*El vencedor fatigado en el nido reposa,
la ceiba florida
esparce a los vientos sus copos de algodón de rosa
y, al pasar a través de una nube encendida,
resalta un instante y se pierde en el cielo una cruz dolorosa...
¡Cívico pitirre, enseñanza gloriosa
que funde en un solo ideal el amor y el honor de la vida!*

EDITORIAL



In the real world, there is no justification for "cheap tabloid" journalism. But with the recent edition of *THE PWINT* Mike McGill and his cronies have proven once again that this "scandal sheet" journalism is alive and well at E-049.

This tongue-in-cheek (or is that foot-in-mouth?) version of *The PRINT* held Northeastern Illinois University up for public ridicule. The efforts made by students and faculty alike to enhance UNI's image and character as an institution of higher learning were smashed with one fell swoop of *The PRINT*'s poison pen. We must be aware of the serious consequences of *The PRINT*. To begin with, *The PRINT*'s publication coincided with a freshman recruitment drive. Was this the correct image to project to potential students? Secondly, this "special edition" of *The PRINT* was neither an April Fool's joke or a satirical representation of campus life. *The PRINT* was an open insult to all student organizations and individuals who are making an honest effort to better the students' condition on campus. According to the editors of *The PRINT*

they are "committed to excellence, integrity and objectivity". Well, so far neither *The PWINT* or *The PRINT* has lived up to its "commitment"

What came into light through *The PWINT* was a pessimistic attitude toward the work being done by the various student organizations. The sense of hopelessness, lack of vision and capability rampant among *The PRINT*'s editorial board could clearly be perceived.

The PRINT's staff also displayed an enormous lack of understanding of the purposes and objectives of the student organizations at UNI.

The PRINT, as well as all other forms of communication can and should be used to intellectually challenge the students. The purpose of a university is to take students to a higher level of thinking and decision making. The means of communication that arise from student initiative should emphasize and pursue these objectives.

A joke is one thing and an insult another, maybe *The PRINT* staff should study both meanings carefully and decide which one they are geared toward.

(continued from 4)

into exile by the French. This exile was to endure almost 30 years. In his world-wide travels he was exposed to the most advanced political ideals of the time. He soon became a Marxist-Leninist of international repute. He consistently challenged the left in Europe to stay true to the principles of internationalism.

By creatively applying the principles of Marxist-Leninist thought, Ho forged a Nationalist movement which waged successful war against three imperialist powers. This movement was formed by the uniting of workers, peasants, intellectuals and patriotic native petty-capitalists into a united front. This front was led by a Marxist-Leninist leadership. For Uncle Ho, as he was lovingly called by his people, the only effective method to wage war against a superior enemy was to integrate the entire population into the war effort. By implementing Ho's slogan of *Unity, unity and broad unity—success, success and greater success* the people of Viet Nam achieved national liberation.

In another continent and another era on May 19th, 1895 in Dos Ríos, Cuba, Spanish colonial troops ambushed a column of Cuban revolutionaries killing the great leader, José Martí. Martí assumed the leadership of a movement in disarray. After the set-backs of 1868 and followed by the Ten Year War, the Cuban independence movement was fragmented, rife with internal conflicts and severely weakened. Martí's position was clear and to the point. Only by uniting all nationalist forces under one party and by putting aside personal and political differences for the cause could the revolution succeed. With the creation of the **Cuban Revolutionary Party** Martí was able to unite the various forces both on the island and in exile and wage armed struggle once again.

On May 19th, this day of Tri-continental significance, we in the Puerto Rican independence move-



JOSE MARTI
DIED; May 19, 1895

ment should reflect on the contributions toward developing unity made by Malcolm X, Ho Chi Minh and José Martí. Through a program of practice we must strive to make real the unitary principles of non-sectarianism, political tolerance, uniting all patriotic sectors of the population into the liberation process, internationalism, centralization of leadership and finally the setting aside of personal conflicts and secondary political differences. Only in this spirit can we lay the foundation for a movement which will gain the confidence of our masses and move us closer to victory.

Politics and War are both a science and an art. Revolutionaries must develop the discipline, desire for truth and self-sacrifice which science demands and the creativity, flexibility and honor which an art requires. In the spirit of Malcolm X, Uncle Ho and José Martí, let us strive to find the correct balance.

Primero de Mayo

Bajo tú bandera triunfante llevas la fuerza inquebrantable de la verdad. A ti obrero que desde Chicago donde caiste, hasta Nicaragua donde te levantaste, llevas la historia de todos los pueblos despertados, alertas y dispuestos a regirse bajo el mando del tambor revolucionario. En el Primero de Mayo recuerdo tu nombre universal, interminable y sacrificado. Todos tus nombres que llaman al combate a todo el proletariado. Aquí está nuestra declaración de amor, desde aquel beso principio, beso final, nosotros los que constituiremos las nuevas listas obreras, chocamos botas comprometidos a continuar tú lucha por la liberación universal. Alabanzas a todos los mártires caídos, Alabanzas a todos los obreros que aún caerán.

Anónimo

Cita tomada de CORREO DE LA QUINCENA, 1978

CINCO DE MAYO

Se dio esta batalla el 5 de mayo de 1862. El ejército mexicano se componía de cuatro mil hombres. La ganó el general republicano Ignacio Zaragoza, llevando como subalternos a Miguel Negrete, Felipe Berriozábal, Porfirio Díaz, Juan N. Méndez, etc.; que vencieron al jefe francés Conde de Lorencez y a los jefes de Benito Mallat y L'Herillier. El jefe francés trató de apoderarse de los fuertes de Loreto y Guadalupe. Contaba con cuatro columnas de zuavos, lanzando una de ellas, mil hombres, contra los fuertes. Las primeras tropas mexicanas que chocaron, fueron las del Gral. Méndez, que quedó herido. Luego Lorencez lanzó tres compañías de cazadores y de infantería. Las tres veces que atacaron fueron rechazadas; también fue rechazado un asalto sobre Guadalupe. La caballería mexicana se cerca de cincuenta bajas, entre heridos y muertos; las bajas mexicanas fueron mucho menos. Gran significación tuvo este triunfo, pues afirmó al gobierno de Juárez y determinó un cambio importante en la opinión pública Europea.

Dr. Ben Coleman Scholarship

The Puerto Rican Cultural Center, a community based institution, has announced the creation of the Dr. Ben Coleman Scholarship for a Northeastern Illinois University graduate pursuing any field of study at the graduate level in Afro-Caribbean Studies.

The scholarship will be for \$250.00 to be used during the 1987-88 school year. Selection of the scholarship recipient will be made by a committee to be established by the Union for Puerto Rican Students (UPRS). Any student who is interested in being considered for this scholarship which will be made in June, 1987, should fill out the following coupon or contact QOS (Ext. 3805).

NAME: _____

ADDRESS: _____


SOCIAL SECURITY NUMBER: _____

TELEPHONE NUMBER: _____

YEAR GRADUATED: _____

MAJOR: _____





IN HONOR OF MALCOLM X ON HIS BIRTHDAY

TWO SHORT FILMS

TEACH OUR CHILDREN

A short film documenting the struggles in the Black and Puerto Rican communities at the time of the Attica Prison rebellion.

MALCOLM X: STRUGGLE FOR FREEDOM

An interview with Malcolm 3 months before his death.

DELICIOUS DESSERTS

*"Don't be shocked when I say
I was in prison. That's what
Amerika means - prison."*

TUESDAY, MAY 19 7 PM

Wellington Avenue Church
615 West Wellington Ave.

childcare provided \$3 donation

Committee to End the Marion Lockdown 663-5046

U.P.R.S
invites YOU to participate in
**The 10th Annual
PEOPLES PARADE**

June 13, 1987

10:30 am

Meeting at corner of
Wabansia & Claremont

In 1966, the Puerto Rican Parade commemorated with pride the day of our patron saint, San Juan Batista, in an effort to reaffirm our national dignity and Puerto Rican-ness. Since then this commemoration has become a charade, where the big companies that exploit our communities pay large sums of money to a select group of politicians to distort our culture with their floats.

During the past ten years, the Puerto Rican People's Parade Committee has been committed to celebrating a parade which reaffirms our Puerto Rican-ness. The People's Parade winds through the center of our West Town community; where thousands of people can participate, the small businessmen can advertise their products and services and where the social injustices against our people are also denounced.

For the past four years, the Union for Puerto Rican Students has participated in the People's Parade with its own float, contributing to the parade with its cultural and educational presentations. The UPRS invites all interested students to help us prepare our float for this years parade with your suggestions, ideas, opinions and work.

Planning Meeting

May 20, 1987

12:00 E-041

